A U M

He who has virtue in abundance behaves as though it were not enough.—TAO TE KING

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TWILIGHT OF THE GODS

IT is possible, and even entirely natural, for a modern student of Theosophy to feel at least a whimsical envy of the people of ancient times. The ancients enjoyed the guidance of gods and heroes. For each duty of the household life, there was a divine or semi-divine exemplar. Was a man's calling humble? Tradition marched with great men who sought humility and practiced it without ostentation. This princeling youth, in turn, could be directed to the ennobling modes of the adept-kings of still earlier ages. No man lacked for a teaching to follow. The very atmosphere was suffused with moral sensibility, with teachings of *Dharma,* and patient righteousness. Deity was all about, in polytheist profusion, and a man had only to want to find his way to gain the needed measure of instruction.

But now the gods are gone—dead and gone, many suppose. Tradition is no longer on the side of life, intelligence, and duty. For modern man, the skies are filled with bodies, not with celestial beings. The moon, once faithful guardian of the dutiful husbandman, now turns toward us only the sightless face of empty craters. The sun, formerly drawn to view by the chariot of Apollo, is now but a great burning coal of unimaginable heat. We suppose, alas, that we understand all these things, and by imagining such knowledge to be ours, destroy the spell of wonderment. Even while, as philosophers, we comprehend the idea of "a universe of law," the warm heart of life no longer throbs, and with its silence we may mourn, after Julian, the gods who have faded away to caricaturing outlines, to shadowy memories.

There might, perhaps, have been another way to reach the end of the cycle of allegory and symbolism—some way that would not seem to leave us so bereft. But the times and the deeds of men have completed the process of stripping the age of all improbable belief, until, instead of gods and sprites of the forest, we have only the constrained dance of electrons and other particles of what we call "matter," the protoplasm of the biologists, and possibly some other "building blocks" of life and nature that have passed the censor of modern skepticism.

We live, then, in a time when heroic demands are made upon us. It is as though new folkways must be created, not unconsciously, as in the past, through the slow absorption and interweaving of tradition with daily life, but deliberately, as if we had indeed to "take the kingdom of Heaven by violence." What we need most to acquire, perhaps, is a sense of measure and proportion. And this is precisely what is lacking in the world which surrounds us. The gods departed, leaving behind a formless chaos which we sought to fill, first with theology, then with science, and now, as both substitutes for a *living universe* have played us false, there is the task of starting at the very beginning.

Yet this is what the proud young West so often declared that it wanted to do. Let us think, men said, as no one has ever thought before. Let us be free of the past, eager for a future of our own high design! The ambition may have been arrogant, but the hope was surely prophetic. The age of freedom is here; that it finds us unready and afraid is only our Karma, but it is also a condition that we shall have to admit and explain to ourselves.

First of all, it may be, we shall have to discover how great, in even our boldest moments, has been our dependency upon the past—upon the slowly moving body of well-received opinion. Learning this, we then may have some measure of the courage that will be required to reconstruct our lives upon new foundations. It seems clear that the times now demand of us a new kind of moral independence. It is even possible that the relationship of "principles" in the human constitution is undergoing change. For what has fallen away from us, and continues to depart, is the support of psychic interdependence. Myth, legend, allegory—these are but psychic translations of spiritual verity. They were the forms of truth appropriate for psychic perception, provided by teachers, story-tellers, saga-singers, and countless mothers and fathers of the race, through many ages.

For the West, the coming of age has been a violent affair. First betrayed by belief, then by unbelief, the responsibilities of maturity are now thrust upon us unprepared. The way in which the world dealt with H. P. Blavatsky is in some sense a measure of that unpreparedness. She left a narrow foothold on the cliffs of Western culture, a path for those who came after to widen with the tools she provided. But let us not underestimate the task. Skill is needed, but above all courage, since the haunting demons of the twentieth century seem almost all of them sired by fear.

What, then, is the role in human life of myth and tradition? It is to sustain, to supply confidence and hope, to lend meaning to the often formidable visage of nature. For stories of gods and heroes, of nymphs and woodland spirits, breed a sense of friendly population in lonely places. They place the sign of intelligence upon our surroundings. With faith in the kinship of life, a man is able to suffer great woes, for in an environment of intelligence he may share in the presence of others. Isolated in a world of senseless matter, his feeling of being an alien may become overpowering. There is a horror of the senseless, very like fear of one who is insane. We can communicate with intelligence, or try to, but not with the dead face of matter. The life within us demands companionship, and even if our companions deal unjustly with us, there is always reason to think that they may change, or that by our wisdom we may help them to become just. Not so with the dead regions of scientific construction.

The world of myth and tradition may belong to the childhood of mankind, but it is also the natural matrix of philosophy. The metaphysics of a living universe grow naturally from the soil of myth, rich with the variety of polytheistic tradition. It was not difficult for Pythagoras and Plato to instruct their contemporaries in the subtler mysteries of existence. They had not to start "at the beginning," but to refine, elucidate, and interpret. Homer may not have been a teacher, but he provided some of the raw materials of philosophizing.

Children are natural myth-makers. They are forever originating little stories of make believe, creating fables, finding joy in the works of their imagination. The unity of a child's life is a cunningly wrought play of the imagination. In a Golden Age, perhaps, the passage from myth to principle, from play to work, would be a voyage of discovery, each transmutation of meaning bringing its own vision of new possibilities, new reaches for the mind and the higher feelings. Yet how

soon the dull "realities" of the times impose their listlessness upon the children's minds! It is as though the pale monarch of the underworld claims each one—as though each were a transmigrating Proserpine who sadly waits below, and cannot quite believe that the gods on high have seen her misery, or even that the gods exist at all.

The children come like bright spirits of the morning, and then are molded to the expectation of disappointment. They learn that their dreams are only dreams, their joys but childish fancies which must give way to the things that really matter—the things which Emerson said are in the saddle and ride mankind. It is these, as another poet cried, for which we have given away "our ancient wisdom and austere control." The myths are the memories which help the children not to forget their childhood, which promise there may yet be an access to the heart of the world.

One great task undertaken by H. P. Blavatsky was to hold a mirror up to the present, so that men might know the age in which they lived. The reflection was not good to look upon. The portrait of our times sketched from month to month in the pages of *Lucifer* was not intended to make men complacent, but to arouse them to a higher discontent, and from this to vision and action. If a symbol were needed of the work she set out to do, it might be *Athene,* the goddess of wisdom, who sprang fully armed, in radiant maturity, from the brain of Zeus. Athene had no childhood. So, perhaps, in this cycle, there is no time for the slow maturation of a cultural matrix which may some day ripen in philosophy. The childhood of our age may even have been wasted in a thousand years of theological wanderings, so that now we must come to grips with a fateful destiny which will not wait.

The present, we may conceive, is a time for the ripening of minds themselves, rather than of a benign tradition. And since minds grow strong through struggle, it is time for an age of principle to begin. This, at any rate, could easily be the import of the teaching concerning the quickening of *Manas* in this cycle. If Manas is the soul, and if it is the faculty of the soul to look directly upon ideas, then here are the tasks of the present and the future, laid before us.

While the children have yet to play out the drama of Proserpine, each in his chrysalis of karmic endowment, the rigors of grappling directly with philosophic explanations and meanings confront the maturer members of the race. Meanwhile, there will be those who, seeing the blood upon their hands, will feel the despair of Macbeth,

and find in life naught but "a tale told by an idiot . . . signifying nothing." There will be those who will crush to their bosoms the old "savior" allegories, shouting their creeds to blot out the sound of menacing contradictions. And there will be the angry men whose bitterness blinds them to all the good in the world save their own tempestuous righteousness. The times themselves will seem an abasement of mankind, as though the earth should soon weary of all human arrogance and viciousness, and by vapors, floods and catastrophic movements cleanse her surface of this monstrous breed.

Yet Time itself is always on the side of the philosophers, and the disciples of philosophers. The passions and the fears of men must wear themselves away. The lies men tell to each other and to themselves cannot forever seem true. And it is the part of the philosopher to know that, while suffering as liars, they are still men; that the grip of anger, being sudden, may as suddenly decline into the nerveless remorse of a man who has recognized himself in the posture of hate.

So it is that philosophy is the hope of the world—the philosophy which reveals each man as his own savior, his own hero, his own best guide, philosopher, and friend.

> Even members of the T.S. have often wondered why H.P.B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very keynotes of the higher evolution of man. Without Karma and Reincarnation, evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation, evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display.
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> The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in *The Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reincarnated.

STUDIES IN THE UPANISHADS

MANY American theosophists are asking, "What are the Upanishads?" They are a portion of the ancient Aryan literature which this journal has set itself to help lay before theosophists of America, to the end that whatever in them is good and true may be brought out. As Max Müller says, hitherto the Upanishads have not received at the hands of Sanskrit and oriental scholars, that treatment which in the eyes of philosophers and theologians they seem so fully to deserve. He also calls them "ancient theosophic treatises" and declares that his real love for Sanskrit literature was first kindled by them.[1] They have received no treatment at all in the United States, because they are almost absolutely unknown in the original tongue in this country, and in translations, have been but little studied here. Europe and America differ in this, that while in England and Germany nearly all such study is confined to the book-worm or the theologian, here there is such a general diffusion of pretty fair education in the people, that the study of these books, as translated, may be made popular, a thing which in Europe is perhaps impossible.

Müller returned to the study of the Upanishads after a period of thirty years, during which he had devoted himself to the hymns and Brahmanas of the Vedas, and found his interest in them undiminished. As for the period of these treatises, he says that has been fixed *provisionally,* at about 800 B.C.

The word means "secret charm," "philosophical doctrine"; and more strictly, "to sit down near." Hindu theologians say the Upanishads belong to revealed religion in opposition to that which is traditional. In the opinion of our friend Müller, to whom all Western students must ever remain grateful no matter how much they may disagree with his views as to the Vedas being the lispings of baby man, "the earliest of these philosophical treatises will always maintain a place in the literature of the world, among the most astounding productions of the human mind in any age and in any country."[2]

Professor Weber placed the number of Upanishads at 235;[3] in 1865 Müller put them at 149, and others add to that number, so that even

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NOTE.—The first section of this article was first printed by Mr. Judge in the *Path* for May and July, 1886, and reprinted in THEOSOPHY 1: 252. Additional notes under the same title appeared in the *Path* for March, 1891, and were reprinted in THEOSOPHY 1:433.

[1] *Sacred Books of the East,* I, 65. [2] *Ibid.,* I, 67. [3] *Hist. of Sans. Lit.,* p. 155, note.

today the actual figures are not known. Indeed it is held by several Orientalists, that before they assumed their present form, a large mass of traditional Upanishads must have existed.

The meaning of the word which ought to be borne most in mind is, "secret knowledge, or true knowledge" although there may be a Upanishad or secret knowledge, which is false.

In the Chandogya Upanishad (I,I) after describing the deeper meaning of OM, it is said that the sacrifice which a man performs with knowledge, with faith, and with the Upanishad, *i.e.* with an understanding of the secret charm, of underlying principles and effects, is more powerful than when with faith, the only knowledge possessed is of the rites themselves, their origin and regularity. The sacrifice referred to is, not alone the one offered on the altar in the temple, but that daily sacrifice which every breath and every thought, brings about in ourselves.

The Mundaka Upanishad

This is in the ATHARVA VEDA. Although it has the form of a mantra, it is not to be used in the sacrifices, as its sole object is to teach the highest knowledge, the knowledge of Brahman, which cannot be obtained by either worship or sacrifices. Offerings to the Gods, in no matter what mood or church, restraining of the breath, penances, or cultivation of the psychic senses, will not lead to the true knowledge. Yet some works have to be performed, and many persons require works, sacrifices and penances as stepping stones to a higher life. In the progress of these works and sacrificial performances, errors are gradually discovered by the individual himself. He can then remove them. So the Hindu commentators have explained the title of this Upanishad as the "shaving" one. That is, it cuts off the errors of the mind like a razor. It is said by European scholars that the title has not yet been explained. This may be quite correct for them, but it is very certain the Hindu explanation appears to the Hindu mind to be a very good one. Let us proceed.

First Mundaka

This means, first shaving, or beginning of the process for removing error. It may be considered as a division equivalent to "first title," after which follow the lesser divisions, as: FIRST KHANDA.

1. Brahma was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva.

Here at once should be noted, that although in Hindu theology we find Brahma, Vishnu and Siva, as the creator, preserver and destroyer, forming the Trinity, the Upanishad now before us—for cutting away error—has not such a division. It says Brahma is first, also the maker and the preserver. Even knowledge that is true for certain stages of development becomes error when we rise up into the higher planes and desire to know the truth. Similarly we find Buddha in his congregation teaching his disciples by means of the "three vehicles," but when he had raised them to the higher plane, he informed them that these vehicles might be discarded and SAT or truth be approached through one vehicle.

The knowledge here spoken of is Brahman knowledge which is the supreme vehicle.

> 2. Whatever Brahma told Atharvan that knowledge Atharvan told to Angir, he told it to Satyavaha Bharadvaga, and he in succession told it to Angiras.
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> 3. Saunaka, the great householder, approached Angiras respectfully and asked "Sir, what is that through which if it is known, everything else becomes known?"
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> 4. He said to him: "Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.
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> 5. "The lower knowledge is the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, Phonetics, Ceremonial, Grammar, Etymology, Metre and Astronomy; but the higher knowledge is that by which the Indestructible (Brahma) is apprehended.
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> 6. "That which cannot be seen nor seized, which has no origin and is without qualities, no eyes nor ears, no hands nor feet, the eternal, the all pervading, infinitesimal, that which is imperishable, that is what is regarded by the wise as the source of all beings.
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> 7. "As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.
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> 8. "The Brahman swells by means of meditation; hence is produced matter; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the worlds, the eternal effects, rewards and punishment of works.
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> 9. "From Him who perceives all and who knows all, whose meditation consists of knowledge, from that highest Brahman is born that other Hiranyagarbha—name, form, and matter."

This Khanda unfolds broadly the whole philosophy. The following ones go into particulars. It is very easy here to see that the imperish-

able doctrine could not be communicated directly by the great Brahma to man, but it has to be filtered down through various channels. The communicator of it to mortals, however, would be regarded by his finite auditors as a god. The same method is observable in the Bhagavad-Gita (ch. 4) where Krishna says to Arjuna that "this never failing doctrine I formerly taught unto Vivaswat and he to Manu, who told it to Ikswaku, succeeding whom came the Rajarshis who studied it." Manu is regarded as of a wholly Divine nature although not the Great Brahm.

Now, when Angiras, as detailed in the Upanishad, had received this higher knowledge, he was approached by a great householder, by name Saunaka. This has reference to an ancient mode of life in India when Saunaka would be called a grihastha, or one who was performing all his duties to his family, his tribe, and his nation while still in the world.

All the while, however, he studied the knowledge of Brahman, so that when the proper time came for him to give up those duties of life, he could either die or retire to solitude. It was not considered then to be a virtue for one to violently sever all ties and assume the garb and life of a mendicant devoted to religious contemplation, but the better way was thought to be that one which resulted in our, so to speak, consuming all the Karma of our family in ourselves. Otherwise it would inevitably result that if he retired with many duties unfulfilled, they waited, figuratively speaking, for him, sure to attach to him in a succeeding incarnation and to work him either injury or obstruction. So it was thought better to work out all such results in the present life as far as possible.

We find here also a foreshadowing of some ideas held by the Greek philosophers. In the third verse, the question is asked: "What is that through which when it is known, the knower thereof knows everything else." Some of the Greeks said that we must first ascend to the general, from which descent to the particular is easy. Such, however, is directly opposite to the modern method, which delights in going from particulars to generals, from effects to causes. The true knowledge proceeds as shown in the Upanishad. By endeavoring to attain to the Universal Soul of all, the knowledge of the particular parts may be gained. This is not easy, but it is easy to try. At the same time do not forsake modern methods altogether, which correspond to the lower knowledge spoken of in Verse 5. Therefore Angiras says: Two kinds

of knowledge, the lower and the higher, must be known.

Here and there are persons who seem not to need the lower knowledge, who pay no attention to it, and who apprehend the higher flights impossible for others. This is what is known as the result of past births. In previous incarnations these persons studied upon all the lower planes so that their spiritual perceptions do not now need that help and training which the lower knowledge gives to others. They are approaching that state which is beautifully described by Longfellow in his "Rain in Summer," in these words:

> Thus the seer,
> With vision clear,
> Sees forms appear and disappear,
> In the perpetual round of strange,
> Mysterious change
> From birth to death, from death to birth;
> From earth to heaven, from heaven to earth;
> 'Till glimpses more sublime,
> Of things unseen before,
> Unto his wondering eyes reveal
> The Universe, as an immeasurable wheel
> Turning forevermore
> In the rapid and rushing river of Time.

Longfellow, in the lines last quoted, symbolized the Universe by an immeasurable wheel forever turning in the stream of time. Allowing for the western habit of studying effects and not causes, this is a fair simile. Yet it is faulty in that it presupposes two co-existing eternities; the wheel of the Universe, and the stream in which it turns. There can be but one eternity.

Saunaka asks in this Upanishad a natural question, propounded by nearly every thinking man, especially by students of occultism who are continually seeking a royal road to the accomplishment of their objects. He wishes to be told what may be the great solvent of all knowledge. The reply of Angiras points out two great roads, which include all the others. The lower road is the one of hard work for countless births, during which we acquire knowledge slowly in all directions, and, of course, when that is possessed, one rises to the higher road.

This is the true initiation, nature, so to speak, acting as the initiator. In replying to Saunaka, Angiras did not mean to be understood, that a man could in one birth pass over the lower road, but that the progress of a human monad toward perfection proceeded in a certain fixed

manner which included all experiences. Of course if we say that we appear on the earth once only, and then disappear from it, to the place called by the spiritualists of America, "the summer land," and by the christian, "heaven," there is no need for one to acquire the lower knowledge, for that might be obtained in the life after death. But we regard it as true that the spirit, in order to acquire complete knowledge, must inhabit a human form, and one term of tenancy in such a form will not be enough for the testing of the countless varieties of life, of temptation, of triumph, failure and success.

The sage Angiras in this Upanishad looks at man from the standpoint of one who can see the great stream of life which flows through the eternal plain, and therefore he could not have meant to apply his words to one incarnation, but to the whole series through which man has to pass until he reaches "immortal, blest nirvana."

In the journey along this road we will encounter great differences in the powers of our fellow travellers. Some go haltingly and others quickly; some with eyes bent on the ground, a few with gaze fixed on the great goal. Those who halt or look down will not reach the end, because they refuse to take the assistance to be found in the constant aspiration to the light. But we are not to blame them: they have not yet been often enough initiated to understand their error. Nature is kind and will wait for them much longer than their human fellows would if they were permitted to be their judges. This ought to give us a lesson in charity, in universal brotherhood. Very often we meet those who show an utter inability to appreciate some spiritual ideas which we quite understand. It is because they have not, so far, been able to transmute into a part of themselves, that which we have been so fortunate as to become possessed of, and so they seem devoted to things that to us appear to be of small value.

The Bhagavad-Gita says that there is no detriment or loss to one's efforts in any direction, be it good or bad; that is, in going through these countless incarnations, all inquiry, every sort of investigation, no matter even if it seems at the close of any one life that the life was wasted, is so much energy and experience stored up. For although, in the course of one existence, physical energy is expended, there is, all the while, a storing up of spiritual energy which is again a power in the next succeeding life.

In consequence of the modern, western system of education, we are apt constantly to forget the existence of the great force and value be-

longing to our super-sensuous consciousness. That consciousness is the great register where we record the real results of our various earthly experiences; in it we store up the spiritual energy, and once stored there, it becomes immortal, our own eternal possession. The question then will be asked: "How is one to store up such spiritual energy: do we do it unconsciously, and how are we to know that any has been stored up?" It is to be done by trying to know and to act truth; by "living in the eternal," as *Light on the Path* directs. To live thus in the eternal, does not mean that we shall abandon the cares and struggles of life, for so surely as we do we must suffer, but that we should try to make the real self direct its aspirations ever to the eternal truth.

This series of births is absolutely necessary, so that the "lower knowledge" can be acquired; and just so long as we do not acquire that, we must be reborn. Here and there will occur exceptions to this rule, in those great souls who, with "an astonishing violence," leap beyond and over all barriers, and by getting the higher knowledge, become at the same time, possessors of the lower knowledge also.

In the Chaldean Oracles such are thus described: "More robust souls perceive truth through themselves, and are of a more inventive nature," and by Proklus in I Alkibiad: "such a soul being saved, according to the oracle, through its own strength." But even this rapid progress must be regarded as comparative, for even these "robust souls," had to go through certain incarnations in which they were accumulating to themselves that very strength and ability to outstrip their fellows which, later on, placed them in the front rank.

In consequence of our ignorance of what we really are, not knowing at the time we begin the struggle in this present life whether the real man inside has passed through incarnations full of this necessary experience or not, we must not, because of the fancied importance we give ourselves, neglect the *lower knowledge.* There are many pitfalls besetting the road. Perchance we feel a certain degree of illumination, or we are able to see or hear in the astral world, and at once the temptation presents itself to claim to ourselves a spiritual greatness not our own. The possession of such astral acuteness is not high spirituality *per se,* for one might be able, as Buddha declares in the Saddharma-Pundarika, to smell the extraordinary odors arising in ten points of space which are not perceived by ordinary people, or to hear the innumerable and strange voices, sounds, bells, discords and harmonies produced by the whole host of unknown and unseen spirits of the earth,

air, water and fire, and still be altogether devoid of spirituality. If we let ourselves then, be carried away by this, it is a form of pride that precedes a severe fall. Being carried away with it, is at once a proof that we are not master, but are mastered by what is merely a novel experience.

But if we wisely and carefully test all experience, being willing to descend low enough to learn and study so that the instrument may be tuned and perfected, we may avoid the pitfalls, or be able to cross them should they be inevitable, whereas if we are deluded by supposed self-illumination, and run after that to the exclusion of all study, we will perhaps enjoy a period of excitement and of self-satisfaction, but it will end, and the end will be bitter. As Buddha says: "He who ignores the rotation of mundane existences, has no perception of blessed rest."

The very fact that a man is in the world and has a continual fight with his passions and inclinations, proves that he is not yet in any condition to leave it. And of even the very far advanced, it was said by those who were near the time of the Upanishads:

"The disciple who by his discrimination has escaped from the triple world, thinks he has reached pure, blessed nirvana; but it is only by knowing all the laws of the lower world, and the universal laws as well, that the immortal, pure, blest nirvana is reached. There is no real nirvana without all-knowingness; try to reach this."

These notes are not technical studies of forms of speech, but simply attempts to discover the true meaning underlying the words of the Upanishads. These ancient works are full of food for reflection; they should be studied with a view of finding the inner meaning, and without being influenced by the fact that they are cast in a form which is strange to us. This caution is especially needful in the case of Hindu books, because the Indian is fond of expressing himself in a form totally different from that of his Western brother.

In 1886 I made a few references in these pages to the *Mundaka Upanishad,* which is often known as the one which shaves off error so that the truth may shine or be apparent, and shall now proceed a little further in the same direction. This Upanishad is divided into chapters or sections which are called "mundakas" and "khandas," the last being the smaller divisions included in the former: a "khanda" would therefore be something like our "section."

Thus we have:

FIRST MUNDAKA, SECOND KHANDA

1. This is the truth: the sacrificial works which they saw in the hymns of the Veda have been performed in many ways in the Tretâ age. Practise them diligently, ye lovers of truth; this is your path that leads to the world of good works."

From the first verse to the end of the sixth there are statements and descriptions relating to the flames from the sacrifice and about the effects of good works, ending with these words:

"This is thy holy Brahma world—swarga—gained by thy good works."

All of these mean to inculcate that *swarga* or heaven will be gained by good works, which are here also called sacrifices or the attentive following of the Brahmanical law. Both in the fifth and sixth verses heaven or devachan is referred to, in the one as the place "where the one lord of the devas dwells," and in the other as "swarga." Indra is "the one lord of the devas," and his place, known as "Indra loka," is devachan or the land of the gods.

Indra's heaven is not eternal. The only loka admitted by the Hindu sacred books to be nondestructible is "Goloka" or the place of Krishna. Those who go to devachan have to emerge from that state when the energies that took them there are exhausted. In the Bhagavad-Gita this is thus put: "When the reward is exhausted after having dwelt in the heaven of Indra for years of infinite number, they return to the world of mortals." But even if one should become Indra himself, who is the regent of this sphere, the reward would not be eternal, for the reason that Indra as a power comes to an end at the close of the manvantara. The Khanda under consideration touches upon the transitory nature of the reward for good works without knowledge in the seventh and other verses:

7. But frail indeed are these boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good are subject again and again to old age and death.

8. Fools dwell in darkness, wise in their own conceit and puffed up with a vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.

9. Children when they have long lived in ignorance consider themselves happy. Because those who depend on their good works are improvident, owing to their passions, they fall and become miserable when their life in the world which they have gained by their good works is finished.

The fall spoken of in these and also in the tenth is the death in devachan and rebirth into this life. Both life here and life in devachan are illusionary, and hence there is a continual rise and fall, fall and rise, from the one to the other until the time arrives when the man, by adding knowledge to good works, is able to mount above the illusion and prevent himself from being drawn into the gulf of death in either this world or the world of the devas. It must follow from this that such a perfected man may, while among men, have the experiences of devachan, if that be his wish; in Buddha's life it is said that he entered nirvana and carried on his mission upon earth afterwards.

Verse II, referring to those hermits called Sannyasis who have left all concerns of this world behind, has this significant sentence:

"(those) depart free from passion, through the sun, to where that immortal person dwells whose nature is imperishable."

I am very much inclined to read this as meaning that even in their case what might be called absolute immortality is not gained.

The Hindu philosophy is full of fine distinctions, and, indeed, so is occultism. To say that "they go to that place where the highest person dwells" is not the same as saying they become that person himself. In the Bhagavad-Gita Krishna says that only a certain sort of devotion causes the devotee to become the highest person, or, to put it in other words, to be absorbed in the highest. In the present case the Sannyasi goes to the place but does not become that highest person. And in saying "absolute immortality" I have in view the immense periods of time covered by the cycles of the Hindus, which are so long that they seem the same as eternity to us, and are often construed to have that meaning, giving to the term a shorter or lesser significance than we give it. This can be noticed in the sentence quoted from the Bhagavad-Gita in the use of the word "infinite," as there it does not mean never-ending, but only an enormous period of time, so immense that the human mind is not able to conceive it and therefore has to call it eternal. The "departure through the sun" is a reference to that part of the hidden-teachings of the Hindu initiates which deals with the practical part of yoga, the ways and means for developing the higher powers and faculties, all of which are governed and affected by certain forces and centers of force in the system of which this globe is a part. Even this has its counterpart in the Bhagavad-Gita in that chapter where it is said that the devotee who dies when the sun is in its northern course goes away never to return, and that the one who dies when the

moon is waxing goes but to return again, ending with the statement that these two ways of white and black are eternally decreed in this world. This has been commented on by Europeans as being nonsense, but when we know that reference is meant to be made to eternal unity of the great tides in human affairs and the adjustment of all things to universal laws, it does not seem so foolish. Of course if it be taken to apply to all men indiscriminately, then it would be the talk of children; but it is well known to all those who have had a glimmer of the inner meaning of these holy books that the persons who come under the influence of this law in the manner above given are only those devotees who follow the practices enjoined and thus bring into operation upon themselves different forces from those that bear upon the ordinary man.

In the next verse directions are given for finding the truth as:

> 12. Let a Brahmana* after he has examined all these worlds which are gained by works acquire freedom from all desires. Nothing that is eternal (or not made) can be gained by that which is not eternal (or made). Let him in order to understand this take fuel in his hands and approach a guru who is learned and dwells entirely in Brahman, and that teacher tells the truth to him.

Verse 13 ends this khanda leading to the second Mundaka wherein the truth about these matters is to be found.

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* A "Brahmana" here does not exclude non-brahmans, but means the man who is on Brahma's path, who is studying the wisdom of or about Brahma or spirit.

The best thought is not only without sombreness, but even without morality. The universe lies outspread in floods of white light to it. The moral aspect of nature is a jaundice reflected from man. To the innocent there are no cherubim nor angels. . . . Silent is the preacher about this, and silent must ever be, for he who knows it will not preach.

—THOREAU

A STUDY IN PREFACES

II

IN addition to a preface, named as such, *The Secret Doctrine* has an Introductory and a Proem, and both these terms, according to *Webster* are listed among the definitions of "preface" and as synonyms of it. That H.P.B. herself regarded her Introductory as an extended preface and as an adjunct to her Preface is borne out on page xxxviii:

> Such a work as this has to be introduced with no simple *Preface,* but with a volume rather; one that would give *facts,* not mere disquisitions, since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

As already stated, the prefaces to the books of the Teachers are marked by two outstanding pronouncements in reference to the source of Theosophy. One is the physical, objective source, which consists of unbroken records of the Adept-Custodians of this Wisdom extending back to the very night of time; the other is the spiritual, subjective source: the Universal Mind and the Immortal Spirit of MAN HIMSELF. The Introductory deals very largely with the objective records and their long and checkered history. According to the exigencies of the times and the moral condition of the race, the vast bulk of the occult records—especially those containing clues to powers—were sometimes generally accessible, sometimes withdrawn and concealed from all but a responsible few. The choice was made, H.P.B. says, by the Adepts, who, knowing the tendency of the cycle, acted in the best interest of their younger brothers, average humanity. There were, of course, others who destroyed accessibility, as at the time of the rise of the Christian churches when, in order to establish sacerdotal authority and claims to unique revelations, the priesthood deliberately obliterated monuments, books, and as many evidences of the existence of an immemorial Wisdom-Religion as they could lay their hands on.

The Introductory to *The Secret Doctrine* refers to "a very old book" to which all the great world scriptures can be traced, and which appears to be the primary source and record of wisdom for our present Fifth-Race Humanity. This very old book is also mentioned in the first paragraph of *Isis Unveiled.* We are there told that:

> There exists somewhere in this world an old Book—so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence.

The *Secret Doctrine* reference is more detailed, declaring that this Book is the original from which all the great world scriptures were derived, also containing the moral kernel of the history of the human races thus far during the present Round. We quote from the Introductory, page xliii:

> The "very old Book" is the original work from which the many volumes of *Kiu-ti* were compiled. Not only this latter and the *Siphrah Dzeniouta* but even the *Sepher Jezirah,* the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the book of *Shuking,* China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Purânas in India, and the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says, that it was taken down in *Senzar,* the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis,* who learnt it direct from the *Devas* of the 2nd and 1st Races. The "illustration" spoken of in "Isis" relates to the evolution of these Races and of our 4th and 5th Race Humanity in the Vaivasvata Manvantara or "Round;" each Round being composed of the Yugas of the seven periods of Humanity; four of which are now passed in *our* life cycle, the middle point of the 5th being nearly reached. The illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *First* down to the Fifth (our) race, goes no further. It stops short at the beginning of the *Kali Yuga* just 4989 years ago at the death of Krishna, the bright "Sun-god," the once living hero and reformer.

This throws light on the true origin of "revelation," which has been perverted by those who let go their hold on Ariadne's thread and so lost the way in the labyrinth of matter, settling for special revelations from an imagined personal deity. In the Proem (pp. 9-10), we read: "The Occultist accepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE

LIFE; from those entities, called Primordial Man, Dhyani-Buddhas, or Dhyan-Chohans, the 'Rishi-Prajâpati' of the Hindus, the Elohim or 'Sons of God,' the Planetary Spirits of all nations, who have become Gods for men." The Introductory reveals the existence of still another and comparatively recent book. It contains, it is said, the occult record and history of humanity during a historical period of about five-thousand years—and it covers the fateful history of the very times we live in, including prophecies of the Karmic outcome. *The Secret Doctrine* continues (Intro., p. xliii):

> But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankarâchârya.

Not only is the occult history of humanity thus brought up to date, but the unbroken line of Adept Teachers and Custodians is conceived as a living, ever-present fact. This declaration, perhaps, opens a channel through which Their help and protection may more effectively reach us. Such seems to be implicit in the reference to the Adepts of 1888 on page xlv:

> The Initiates of 1888 would indeed remain incomprehensible and even a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming Chapter and Verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Postdiluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man, are not altogether fictions.

In the Proem the surety is given that, abstruse as the occult teachings often are, Man has it in his power to rise to direct soul-perception of their verity, and that this perception expands and deepens as one's approach to the Teachings springs from a pure motive and a firm desire to help others. Man has the power to apprehend universals, and such universal, inherent, and basic ideas are posited in the Three

Fundamental Propositions of *The Secret Doctrine*—which H.P.B. presents *as such* in the Proem (p. 13) to her monumental work. In her words:

> Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.

After presenting these axiomatic concepts, the author concludes (p. 20):

> Such are the basic conceptions on which the Secret Doctrine rests. It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name.
>
> Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.

The final source and authority, then, is MAN as an Immortal Thinker and a Being of moral power.

I think immortality is the passing of a soul through many lives or experiences; and such as are truly lived, used and learned, help on to the next, each growing richer, happier, and higher, carrying with it only the real memories of what has gone before.

I seem to remember former states, and feel that in them I have learned some of the lessons that have never been mine here, and in my next step I hope to leave behind many of the trials I have struggled to bear here and begin to find lightened as I go on. This accounts for the genius and great virtue some show here. They have done well in many phases of this great school and bring into our class the virtue or the gifts that make them great or good. We don't remember the lesser things. They slip away as childish trifles, and we carry only the real experiences.

—LOUISA MAY ALCOTT

THE MIDDLE WAY

A PARADOX appears to exist between the principle of moderation in all things, and that of unreserved, one hundred percent practice of the virtues. Shall a man be moderate in the exercise of honesty, patience, unselfishness, the control of the mind? Surely if one follows the middle way with respect to intentions, the result is an individual of mixed motivation, and this is no man's ideal. Wherein, then, lies the path of temperance and the golden-mean in action?

The Bhagavad-Gita indicates that the path of divine discipline "is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking." Strangely enough, this is immediately followed by the "intemperate" observation that "when the man, so living, centers his heart in the true Self and *is exempt from attachment to all desires,* he is said to have attained to yoga."

To be a true exemplar of temperance in thought and action, as well as an uncompromising devotee of all the virtues, one must put the problem on the planes to which its various aspects belong. Most paradoxes can thus be resolved. By analyzing carefully the foregoing quotation, it clearly appears that moderation in thought or action relates to *quantitative* considerations, while the exercise of honesty, unselfishness, humility, fearlessness, and all the other god-like powers, relates to *qualitative* factors in human action, to attitudes and motives. There can be no compromise, no half measures, in the *quality* of motive that prompts to action, but wherever one's choice involves the *quantity* of effort expended, of time spent, of food (mental or physical) partaken, of desires indulged, of words spoken, or advice imparted, the tendency to run to the extremes of too little or too much is all too disastrously evident in human life. How necessary, then, to tread the middle road, to place one's seat "neither too high nor too low," to preserve one's spiritual equilibrium. Resolve thou to become a man of moderation!

WORD PUZZLES

AN examination of the controversial word *intellect* is particularly appropriate to this issue of THEOSOPHY, in view of the lengthy quotations from Edith Hamilton's *The Greek Way* which appear as a featured item in Lookout. For Greece was not only the seat of Pythagorean and Platonic philosophy and, in H. P. Blavatsky's terms, a meeting ground for profundities in both Eastern and Western thought; Athens was also a place ennobled by the glorification of the mind. Miss Hamilton gives the word *intellectual* a lofty meaning in the following description of what "thinking" meant to the Greek philosophers:

> Something new was moving in the world, the most disturbing force there is. "All things are at odds when God lets a thinker loose on this planet." They were let loose in Greece. The Greeks were intellectualists; they had a passion for using their minds. The fact shines through even their use of language. Our word for school comes from the Greek word for leisure. Of course, reasoned the Greek, given leisure a man will employ it in thinking and finding out about things. Leisure and the pursuit of knowledge, the connection was inevitable —to a Greek. In our ears Philosophy has an austere if not a dreary sound. The word is Greek but it had not that sound in the original. The Greeks meant by it the endeavor to understand everything there is, and they called it what they felt it to be, the *love* of knowledge.

This passage will be of particular interest to Theosophists who have noted an apparent contradiction between the familiar statement of William Q. Judge to the effect that "*intellect* left to itself is cold and selfish," and H. P. Blavatsky's approval of Plato's description of the "rational soul" as the highest, spiritual self. She quotes Plutarch when she speaks of Plato's philosophy as holding that "that part of the soul of man which is rational is eternal; and though it be not God, yet it is the product of an eternal deity, but that part of the soul which is divested of reason dies." H.P.B. also cites Anaxagoras, who speaks of "the mind or spirit, self-potent, as the primary material of all"—thus echoing the Pythagorean definition of the soul as a self-moving unit, key principle in the soul-triad being. Spirit and mind are *identified* in the Platonic classification by the one term *Nous* (as by H.P.B., *Key,* p. 96), and thus we see that here, as throughout the whole theosophical tradition, the active thinking principle receives greatest attention.

Of course, to a student of the seven-fold classification of human principles proposed by H.P.B., the confusion caused by the foregoing, plus statements about an inner deficiency of "reason alone," and the deprecation of the latter as "cold and selfish," is resolved by delineation of *two* manasic embodiments, higher and lower. This division the Greeks also understood, as H.P.B. points out in the *Key to Theosophy*:

> "Man," says Plutarch, "is compound; and they are *mistaken who think him to be compounded of two parts only.* For they imagine that the understanding is a part of the soul, but they err in this no less than those who make the soul to be a part of the body. For the understanding as far exceeds the soul as the soul is better and diviner than the body. Now this composition of the soul with the understanding makes reason; and with the body (thumos, the animal soul) passion; of which the one is the beginning or principle of pleasure and pain, and the other of virtue and vice. . . ."

What is involved here is clearly a matter of emphasis, and the duality of *manas* reminds the eager student that he must *not* consider intuition as a separate and a higher principle. Only in conjunction with Mind does Buddhi transcend instinct, and, without a development of the higher powers of thinking, no evolution of the soul can take place. This, incidentally, is suggested by the derivation of the word intelligence. As Joseph Shipley explains in the *Dictionary of Word Origins,* "to choose among, to discriminate, is to show *intelligence* (L. *intelligere, intellectum,* from *intellegere,* from *inter,* between+*legre*), or to be *intellectual.*" *Webster's* definition (unabridged International) is also interesting:

> *Intellect*—The power or faculty of knowing, as distinguished from the power to feel and to will; sometimes, the capacity for higher forms of knowledge, as distinguished from the power to perceive and imagine; the power to perceive relationships, to judge and comprehend; also, ability to think; understanding.

Webster also makes clear that the salient feature of the Greek doctrine in respect to the mind was that the rational faculty had both an active and a passive aspect, "the giving and receiving powers of the mind." It therefore seems that the deprecation of *intellect,* rather popular in our own culture, derives from the tendency of many scholars to glorify the accomplishments of memorization. Thus the word *intellectual* most frequently calls up the vision of an absent-minded professor whose attention is focused upon routines of academic thought, but such usage of the word is a perversion; the *intellectual* person,

actually, is one who relies upon memory and tradition the least, and chooses for himself most frequently.

It is also rather necessary for Theosophists to protest popular "anti-intellectualism," since anti-intellectualism vogues and the ascendency of irrational religion go hand in hand. The priests of every age have taught that man's salvation cannot be gained by the efforts of his own intelligence; a higher power must be invoked to insure salvation of the soul, and revelation, not reason, is to be regarded as authentic. The democratic conception of government, though, derives from faith in reason as opposed to faith in either despotic authority or blind tradition. A "government of laws" is a symbol of rational man's faith that true justice may be comprehended in principle, by everyone, making it possible for each citizen to stand equally "before the law"—we depend upon the inherent capacity of men to perceive the principles involved in laws and their enforcement. We can therefore conclude that, in a pure and strict sense, it is impossible for anyone to be too *intellectual*. The highest development of the manasic principle makes possible the further incarnation of intuitive perception, even though conversely, *intellect* cannot be developed in a vacuum. Spirit unfolds at the behest of mind, and expanding ideas correlate with an intuitive soul-willingness to view wider horizons.

Two interesting statements by H.P.B. on this subject may be noted. The first appears in *Lucifer* (III), September 15, 1888. Here we have an implicit avowal that Theosophists must ever believe in the ruling power of ideas—in other words, the rule of reason. To those who argue that no precept or teaching can be true or beneficial if proffered by a man of questionable character, she replies:

> The most mischievous tendency of society is to confound general principles with individual merit, and to excuse oneself for disloyalty to these ideals on the score of shortcomings in individual representatives of those aspirations. Frequently the aims and objects of the Theosophical movement have been quite ignored when it was a question of the merit or demerit of its conductors. Of course it would be but a waste of time to point out the inconsistency of those who would stretch it upon this bed of Procrustes, while ready to protest indignantly against the same test being applied to religious movements and scientific advancement. The immorality or virtue of a theosophical leader no more affects the truth of theosophical ideas, than the mendaciousness and dishonesty of Francis, Lord Bacon, do the intellectual value of the contents of his *opus magnum*. Theosophists are all aware

> of the fact that the birth and development of our Society trace back to alleged hidden springs of influence and surveillance. Yet the vitality of such a source neither adds to, nor depreciates in the smallest degree the value of the ideas, principles and facts which have been spread throughout the world within the past fifteen years through various literary channels.

It is well to ask ourselves why H. P. Blavatsky makes this point with such insistence. Surely, not because she holds that the personal lives of Theosophists are irrelevant to the welfare of the Theosophical Movement, nor because she denies the great and compelling power of ethical example. The reason is clearly that one must, in the proper development of the higher intellectual life, depersonalize his thinking and consider every thought or suggestion on its own merit, so that one is neither swayed by friends nor foes when making a value-judgment. Theosophy, in other words, is not to be accepted because of the personal excellence of its devotees, but because of the inherent truth of its teachings.

H.P.B. elsewhere remarks that although one may be entirely opposed to the deductions and conclusions of a philosophical writer, still, "something can be learned from that adverse philosophy"—which carries the same point to an even more impressive extreme. For this suggests that truth, to the mind, is a great mosaic in which various shades and degrees of verity and falsity must constantly be balanced one against the other. Only thus does the essential principle involved stand out with clarity. Therefore, in a sense, the Theosophical Movement depends, above all else, upon the further incarnation of Manas among Theosophists. This for the reason that only those students determined to *learn* from disagreements as to teachings and precepts can present an enduring, united front in regard to a philosophical basis from which their studies are undertaken.

False unities of opinion were never solicited by H. P. Blavatsky, and the basis of the original T.S. made this very clear by making the one unforgivable sin of a T.S. member "the forcing of one's opinion upon another." Similarly, the greatest virtue which can be claimed for the basis of association which represents the present United Lodge of Theosophists is a determination to be unconcerned "with dissensions or differences of individual opinion." Here it is implied that the basis of theosophic study is so broad that all viewpoints can find supplemental or complementary meanings in the minds of students. Above all,

one here senses a faith in the higher *manasic* power of each individual, in his own capacity to "distinguish between" contrasting values and principles so that he need not rely upon "party lines" or official doctrine.

One sentence in the Preface to the *Key,* often commented upon, is always worth pondering. H.P.B. writes that "to the mentally lazy or obtuse, Theosophy must always remain a riddle," and also makes the puzzling statement that in her own transmission of teachings "it is hoped that the obscurity still left is of the thought not of the language, is due to depth not to confusion." This seems to be a flat way of saying that Theosophy is anything but simple, and that a lifetime is required to understand the subtleties and complications which an application of its basic principles reveals. What *is* simple and "of the heart" is an intuitive faith in the three basic philosophical propositions—also faith of a similar nature in the worthiness of a great Theosophist to be our teacher. But this faith of itself should be considered little more than a spur to the development of higher *Manas,* a guide or sign-post pointing in the direction of further universal understanding. For universal understanding is not attained by a sudden flash of illumination, but rather by a slow process of synthesizing, in one grand scheme of meaning, all of the differing experiences and ideas that come our way during evolutionary experience.

It is, after all, the mind itself which must distinguish between the representations made concerning the role of *intellect* in human evolution, pro and con. It is not the living mind, the true, *choosing* intellect, which grows "cold and hard," but rather patterns of thought which the living mind should have long ago outgrown. The opinionated *intellectual,* to use the word in its invidious sense, is simply one in whom intellect has ceased to function. The husks of past thoughts are glorified and defended, the soul retreating from the challenge of new horizons, even as Arjuna backed away for a time from the battlefield of Kurukshetra.

Among Theosophists, perhaps, the danger is not so much that the intellect may come to be developed "too much," but rather that the nature of intellect may be misconceived. Robert Crosbie warns, as did Judge, against the false notion that memorizing doctrines, teachings and sayings leads to the wisdom of the Adepts. In the *Friendly Philosopher* he writes that "the general tendency is toward 'intellectualism'

and it is easy to follow that line of acquisition." But this is the road of those who neglect using their minds, substituting the false assurances of arbitrary statements, clichés, memorized tenets, etc.

Macneile Dixon, in his *Human Situation,* helps to clarify the nature of the issues revolving around intellect, first by attacking the provincial view that intuition is mere fantasy, then by suggesting that without reason there can be no judgment or communication—no means for knowledge to grow:

> You enthrone the measuring, weighing, calculating faculty of the human creature. His remaining attributes are irrelevant. But who told you that nature had drawn this line? Where did you learn of this preference? Nature has no preferences. If she has given us deceiving souls, how can you argue that she has given us trustworthy intellects? It was the opinion of Coleridge that deep thinking and deep feeling were inseparable, and that the "Euclidean understanding" failed, and must fail, to comprehend in isolation the sum of reality. If nature misleads us in the one case, she very probably misleads us in the other, and if that be so, it were best to wind up the debate, and turn our attention to stocks and shares. We should at least, then, aim at a conclusion which the intellect can accept and the heart approve.

On the other hand:

> Innumerable attempts have been made, in the interests of the spiritual life, to find a substitute for reason, to discover another than the intellectual path to the sanctuary, an inner way. Reason may, indeed, itself acknowledge that there are regions beyond its powers of exploration, veils it cannot lift, and that knowledge may reach us by channels other than its own. The heart, as Pascal said, has reasons of its own. Yes, indeed, but every heart has its private and incommunicable secrets. There is no common ground. And here we perceive the intellect's grand prerogative and advantage. And remember its magnificent hospitality. Reason keeps an open house for all comers. It introduces us to a noble partnership. As men who speak the same language can communicate with each other, so in her domain mind answers to mind.

YOUTH-COMPANIONS ASK— AND ANSWER

IF strife is "the cornerstone of the universe" and "the keynote of existence," and it is only through strife and discord that there can be any progression, then why is "strife anywhere, at any time for us the arch enemy, and the idea of its necessity hateful"?

(*a*) Struggle, not strife, is the cornerstone of the universe. Discord doesn't bring progress, but efforts to replace it with harmony do. The real struggle is within, where the lower self desires to work against nature for personal gratification and not for the good of all. Sincere effort produces merit. What is the purpose of life but to enjoy work, to willingly and happily take up the struggle between the lower and the higher? When it is no longer hateful, the lesson is learned.

Permanent happiness may be achieved by a busy man who works with an altruistic motive—hating no one, feeling no personal discord. All other enjoyment is transitory; the pleasure passes as the mind focuses on one thing after another, and fear of losing one's pleasure generates jealousy and hatred. The direction we are headed in, toward personal gratification, will have to be reversed. When it is, the inner conflict will cease and struggle will no longer be a thing to be hated. The goal makes all the difference.

(*b*) With the differentiation of the One into the Many—or Manifestation—there come "the Opposites," the contrasts, the opposing forces in conflict. The soul can know itself only through the contrasts, by perceiving differences, and finally resolving these differences—rising above them to its own plane, that of the One Harmony, through its own efforts, carrying with it the essence of all these experiences.

Therefore, strife walks hand-in-hand with the Opposites, and in this sense is truly "the cornerstone of the Universe" and the basic fact of existence. Only by contrasts can there be any perception. Strife tries the soul, and through sustained and repeated struggle, knowledge is gained, and the HERO emerges.

Therefore, when strife is spoken of as being for *us* the arch enemy, "us" seems to refer to the man who has not yet consciously united higher and lower manas—who both loves and fears too personally.

(*c*) This seems to be a paradox, although for those who strive to solve it, there is hope of gradually eliminating strife and discord in

one's own nature. But this must follow a striving to break out of intellectual confines to expand the vision. Dixon, in his "Civilization and the Arts," shows how the Renaissance was a result of the revolt of those who saw the need for progress. There was indeed a struggle, because people always rebel against apparent innovations. They are content to bask in their own narrow conventions. But the "ever striving," who are the "ever free," are willing to face whatever opposition is in store for them. We know that we can never progress spiritually, or any other way, without a battle on *some* plane.

(*d*) In the light of the complexity of man's dual nature, this paradox is quite logical. As we learn from the example of every great teacher—any real contributor to the "lighting up of *Manas*"—there is the necessity of going through many trials and tests before the real quality of the soul can emerge. This seems to be a sort of law. Truth can only be recognized after the delusions and entanglements of our present standards have been recognized and overcome, and we cannot accomplish this if ignoring part of the complicated scheme of life.

Life is full of *striving;* the world would be in a sorry state if we were contented with things the way they are now. As the dictionary says, *strive* is "to make efforts; to labor hard; to struggle in opposition." Isn't this what the *Gita* is about? Strife is everywhere only because we have placed our security on the wrong levels and have become, like Arjuna, attached to delusion, and pit our delusions against those of other people. So naturally, "part" of us does not want to strive at all, but enters into personal strife. The other, higher, self, *strives,* but feels no *strife.* Underneath it all, the real battle is between the selfishness and the godlike quality of man.

Also, I think it should be remembered that Macneile Dixon was writing this in connection with the sometimes Indian view of running away from reality and saying that the only happiness is in nothingness. To Dixon, this sort of answer to life's problems is missing the point altogether. Life is really very beautiful if we can only see it. We have to understand all there is about life and man, though, to know what we really want and just what is happiness and what is merely temporary pleasure.

Why do people apparently enjoy both the prospect and the actuality of so much that is considered to be "sin" by religion?

(*a*) Here, again, we can see how the personal-God idea, which embodies an outside authority, reduces man to an undignified being and

strips him of the proper psychological environment in which his own God-like potentials can manifest: he is endowed with a "soul" which can be taken away if he does not conform to a set of dogmas and morals. He is not a maker of his own destiny, nor can he right his own wrongs, even if he wishes to. So, if suppressed, as he is in the Christian religion, there will naturally be some outburst of a not-too-logical sort. The nature of man is such that he has to exert his initiative in order to discern any *real* knowledge in his life and experience. The lower part of his nature is looking for security, a false kind of security, while the higher self looks for direct wisdom.

A man can be held down from being creative just so long, and then he will make some effort, however confused, to show that he is really not governed by outside authority. Since to "sin" is the greatest departure from authority, either in the eyes of the church or the eyes of society, there is a challenge—and the spirit of adventure enters. He wants to prove to himself that he can act as an individual.

This sort of "error" on the sinner's part is really not so risky as might be expected. And it even has another feature that makes it attractive. If the man does succeed in exerting his individuality, and "sins," he can always get back into the fold again by means of "repentance." So he goes along, alternately finding forgiveness, and putting himself right back where he started. However, the fact that he must answer to an outside authority or law brings the possibility that he just *might* be able to get away with something. If the one who punishes is outside one's self, it is very easy to think it possible to "put one over." This, consequently, is another attractive feature which draws people to the illusion of the enjoyment of "sinning."

But let us take the person who sincerely feels that he must atone for errors himself—that the highest in man is not observable except by inference—a person who has what we would call a theosophical conception of man. Why does he "enjoy sinning"? The attractions of sinning that entice the first class of people mentioned are not there for this type of person, who has a higher level of enjoyment because of his sensitivity to nature. But he still has his lower nature; and it seems that the more he struggles to control it, the more it becomes difficult to control. The whole problem gets more subtle and harder to solve as he progresses. Therefore, his lower nature may be attracted to the same sort of thing that a less wise person is attracted to, and the relaxing of

discipline is attractive, though the enjoyment is not the same. He has tasted of the finer happiness, and this sort of enjoyment is empty and far less fulfilling than expected.

It seems that the tabus that society stipulates and the things named as immoral often lead men to do the very things that they are warned not to do. If man were considered in the theosophical light, the same sort of restraints and guides would not be necessary, for people would be working on a different level. The idea of "original sin" seems to make a man continue to sin, instead of helping him see that there is something else to his nature and life than indulgence and guilt.

(*b*) Are we not all human beings with many faults, but also various good sides? Some seem further advanced: they struggle less and have more success in overcoming their mistakes, and without even realizing this matter, we try to follow their advice. Sometimes our desire for just doing good, being an example to others, and not stepping over the edge of the narrow path—called virtue—seems somewhat monotonous. The excitement is missing, and a desire arises to let oneself go and swim with the stream. If there is never a change in everyday life; if, day-in and day-out, always the same things happen (or do not happen), desires arise just to do *something* to break this awful monotony, even if it should be "sin."

Or a tiredness, of always fighting against the weaker self, creeps into the subconscious mind, and without even realizing this state, we have reached the edge of self-indulgence. We don't even know it, we still have the feeling of being somewhat "superior," but as soon as we lose just a little bit of self-control, we skid further down, just as if the sand were loosening under our feet, and we slide and slide. A tremendous power has taken over, and there is not much more left in us than that certain wish, whatever it may be. It might be that we are not even aware of the thing we are doing, we just enjoy the moment. We are not yet capable of seeing the entire situation, but we know that we will have to bear the consequences. That is one kind of "sinning," the weakening and letting oneself go, caused by a certain tiredness.

Another cause of "sin" is opposition. We know something is forbidden, the law says "no," and we don't know what is behind that "iron curtain." We hear a whisper here and a whisper there, but we don't really know. We get very curious, and wish to find out. The fact that something is forbidden wakens a desire in us which pushes us

to break the line between virtue and vice. We get stubborn, we see only that one "red flag" in front of us and opposition takes place in our hearts. We don't care what other people will say; no, we even want them to know that we are at least different.

And then we must not forget one great fact: laziness! The cause of many mistakes is a lack of will and desire to choose the right and difficult path, which forces us to let go some of our wishes. We must try hard to overcome many desires, but at the same time keep just one in mind: the desire to grow. To many of us this way is too difficult and too strenuous; and we choose the easy path. We don't even realize that these faults can also be classified in the category of wrong-doing. Not to act, is sometimes worse than to act.

(*c*) As everybody's character is so different, there are many reasons to attract the desire and passion of people to what is called "sin." For example, some love to do whatever the outside law forbids. Others are desperate and want to forget, for at least a while, the life they are leading—or they can't see any sense in living an average "steady" life.

Desire and passion are in every one of us; but it is up to us how we use that kamic power—either for good or bad. The best explanation is the description of man in *The Ocean of Theosophy.*

The fourth principle of the seven, which also is the first of the four lower material constituents, is the Animal Soul, or Kama-Rupa, in other words the *passions and desires* of man. Kama-Rupa is described specifically:

> This fourth principle is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. It is the basis of action and the mover of the will. As the old Hermetists say: "Behind will stands desire." For whether we wish to do well or ill we have to first arouse within us the desire for either course.

This is the element that allows people to be unethical as long as they are materialistic and do not use that same energy to seek for something higher.

But why doesn't the majority of humanity have the desire to develop the trinity of Atma-Buddhi-Manas with the help of the four lower instruments? The answer to this is that, in the great evolution of man, we are now passing a dark age—the *Kali Yuga,* as it is called in the Sanskrit language. But this age will also pass, and humanity will be wiser through experience.

HIDDEN DIMENSIONS OF ASTRONOMY

DID the ancients know of worlds beside their own? What are the data of the Occultists in affirming that every globe is a septenary chain of worlds—of which only one member is visible? And that these globes are, were, or will be, man-bearing, just as every visible star or planet is? What do they mean by a moral and physical influence of the sidereal worlds on our globes?

Of all the branches of human knowledge, that which has yielded the most accurate information, afforded the most mathematically correct data, and of the achievements in which the men of science feel the most justly proud—is astronomy. But if it has done much in the direction of satisfying man's straining and thirsting mind and his noble aspirations for knowledge, it has ever laughed at man's efforts to wrest the great secrets of Infinitude by the help of only mechanical apparatus. Thus, while the astronomer has achieved marvels in the elucidation of the *visible* relations of the orbs of space, he has learned nothing of their *inner* constitution. His science has led him no further towards a reading of that inner mystery than has that of the geologist, who can tell us only of the earth's superficial layers, and that of the physiologist, who until now has been able to deal only with man's outer shell. Nor, before developing his sixth sense, will the man of science concede the error of his theories in general.

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. How, then, while these mysteries remain unexplored, can we hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other than and quite different from any which man experiences here? We have to proceed on analogy, to be sure. Yet the candid men of science are likely to find out that it is not sufficient to examine a few stars—a handful of sand, as it were, from the margin of the shoreless, cosmic ocean—to conclude that these stars are the same as all other stars, our earth included. No physical instrument will ever help astronomy to scan distances of the immensity of that of Sirius, 130 trillion miles away from the outer boundary of the spherical area.

NOTE.—Collated from Theosophical Works.

The adepts know that almost all the planetary worlds are inhabited; and deny that there exist in the whole range of visible heavens any spaces devoid of starry worlds. There are stars, worlds and systems *within* as without the systems visible to man, and *even within our own atmosphere.* The turn of a four-dimensional world may be near, but the puzzle of science will ever continue until its concepts reach the natural dimensions of visible and invisible space in its *septenary* completeness. When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments. Such predictions as these are possible for the adepts because they have learned how to penetrate to planes of consciousness quite different from those within the perceptions of ordinary men. Though an adept is unable to cross *bodily* the limits of the solar system, yet he knows that, stretching far beyond the power of telescopic detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, for example, make the latter seem like an atom of dust imbedded in the great Shamo desert. The eye of the astronomer has never rested upon them, and yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the *astral* astronomer as a neighboring bed of daisies may be to the eye of the botanist.

The above was given out by the adepts in the latter part of the nineteenth century. Much of it is now conceded by astronomy as verified truth, more is struggling to come to birth. The adepts asserted their rejection of Gravity as then explained, stating their belief in the law of mutual magneto-electric attraction and repulsion. Today the Einsteinian cosmos with its curved spaces is an electro-magnetic ocean, and matter has become "electricity held in magnetic bond." The ancient and universally held belief that the worlds and systems filling space are a *septenate,* the belief which required not hypothetical but very real layers of inner "ethereal" space to support the star-studded cosmic surface, still awaits the further personal energizings of men of science themselves. This will follow, according to Theosophy, upon the discovery and *recognition,* not only of the next "dimension" or the astral within physical space, but equally of a complete set of inner within outer senses, as being indispensable to evolution.

Theosophy maintains that the myths and allegories—if once correctly and thoroughly interpreted—will dovetail with the most exact astronomical notions of our day. When one knows that the most exact sciences, the greatest mathematical and astronomical truths, went forth

among the hoi polloi under the guise of religious fables, from the circle of *initiated* priests, the hierophants of the sanctum sanctorum, it may not be amiss to search for universal truths even under the patches of fiction's harlequinade. The fables about the Pleiades, Atlas and Hercules are found in the sacred Hindu books, though under other names. An impenetrable veil of secrecy was thrown over the occult and religious mysteries taught, after the submersion of the last remnant of the Atlantean race, some 12,000 years ago, lest they should be shared by the unworthy and so desecrated. Of these sciences, several have now become exoteric, such as astronomy, for instance, in its purely mathematical and physical aspect. Astronomy was once one of the sacred sciences of those remote Mystery Schools. Egyptian, Babylonian, and above all Hindu astronomers, have left still extant remains and records, confirmed in many particulars by modern research. In certain respects, however, these old observations deal with cycles so enormous as to be beyond the credence of our present schools.

The title given to the Initiate of the seventh degree of the reception of the Mysteries was *Astronomos.* In days of old, astronomy was synonymous with astrology, and the great astrological Initiation took place in Egypt, where the priests perfected, if they did not wholly invent, the science. In the *Crata Nepoa,* or the Mysteries of the ancient Egyptian priests, the following is described as the seven degrees of the initiation. After a preliminary trial at Thebes, where the neophyte had to pass through many trials, called the "Twelve Tortures," he was commanded to govern his passions and never lose for a moment the idea of his god. Then, as a symbol of the wanderings of the unpurified soul, he had to ascend several ladders and wander in darkness in a cave with many doors, all of which were locked. When he had overcome the dreadful trials, he received the degree of Pastophoris, the second and third degrees being given other names. He was then conducted to the "hall of spirits," to be judged by them. Among the rules in which he was instructed, he was commanded "never to either desire or seek revenge; to be always ready to help a brother in danger, even unto the risk of his own life; to respect old age and protect those weaker than himself; and finally, to ever bear in mind the hour of death, and that of resurrection in a new and imperishable body." Then the neophyte was made a Kristophores. In this degree, the fourth, the mystery name IAO was communicated to him. In the following three degrees he was instructed in chemistry, or alchemy; in the circle dance representing the

course of the planets, or astronomy; and in the seventh he was initiated into the final Mysteries. Then after a final probation the Astronomos, as he was now called, emerged. . . . and received a cross—the Tau, which, at death, had to be laid upon his breast. He was now an hierophant, *i.e.,* an adept of the Sacred Sciences and instructor in turn of them all.

The Mystery Schools in which the sciences were thus imparted were never the exclusive property of any one nation. The traditions coming exoterically from the four quarters are ever essentially without variation. Ouranos, the first teacher of astronomy, in India as in Greece, was called Tien in China. Thousands of years ago the Chinese divided their Zodiac into 24 parts, and their year into twenty-four fortnights; but which, according to *The Secret Doctrine,* did not prevent their having an astronomical year just the same as ours. They divided their year into two parts, from one equinox to the other. It is recorded of a Chinese Emperor of a relatively late epoch in Chinese history—though more than 2000 years before the birth of Christ—that he put to death his two chief astronomers for not predicting an eclipse of the sun. Schlegel assigned to the Chinese Astronomical Sphere an antiquity of 18,000 years.

There are modern researchers who think that the priest astronomers of the Mayas were "much better informed than the astronomers of any other civilized people of old. The tropical and sidereal year, the nodal motion of the moon, the symbolic and sidereal revolutions of the moon and planets were well known. Their astronomy was highly scientific, and as they had no astronomical instruments, their knowledge must have been handed down . . . based upon traditions many thousands of years old."

Of the Sacred Sciences, India is the mother. Her adepts state that the Hindu calculations cover 850,000 years. They possess recorded observations from the date of the first great flood *within the Aryan historical memory*—that which submerged the last portion of greater Atlantis some 850,000 years ago.

In *Astronomy of the Avesta* (Pavri, 1925) is a description of *Yazads* who are there depicted as riding in chariots to which horses are yoked. The same idea, according to the author, is found in the Hindu stories of Rama and Ravana and the chariot *Aruna* which was supplied by Indra, the name of the chariot in the Avesta being *Rath.* The chariot in the story of Krishna and Arjuna was called *Abhang.* The author

believes that the chariots of all these "gods" represent the outer bodies of the stars, and the Yazads, or "gods" who ride in the chariots are the inner principles of the heavenly bodies. The movements of some of the stellar bodies, he says, are described as the movements of the Yazads. "The description of this march or procession of stars gives us simple astronomical truths. Though scholars have hitherto refused to believe that the Iranians were proficient in astronomy, we will change our opinion when these passages describing the procession of the Yazads are properly interpreted."

The array of wise men who grace the classics of Greece is too long and illustrious to mention. Pythagoras had studied the esoteric sciences with the Brachmanes of India, and astronomy and astrology in Chaldea and Egypt. It was he who was first to teach the heliocentric system. Pythagoras is rated as the greatest geometer, mathematician and astronomer of antiquity, as also the highest of the metaphysicians and scholars. Neither Galileo nor modern astronomy discovered the emplacement of the planetary bodies. Thousands of years before, it was taught by the sages of Middle Asia, and brought to the west by Pythagoras, not as a speculation, but as a demonstrated science. The gravitation of science was known to the ancients and the medieval Hermetists as magnetism, attraction, affinity. It is a universal law, which is understood by Plato and explained in *Timaeus* as the attraction of lesser bodies to larger ones, and of similar bodies to similar, the latter following or exhibiting a magnetic power rather than following the law of gravitation.

Has the modern world really outgrown the Astrology of which mathematical astronomy is but the intellectual shell, according to those adepts who make public these old records? Has Astrology, the science of the inner principles of the heavenly orbs, been *proved* superstitious nonsense, whatever the antiquity assigned to it and its uncelebrated professors—the adepts themselves? It is rather to be hoped that the learned and large body of astronomers will themselves become the first to investigate the truth of these claims, thereby dropping an outmoded custom of belittlement of those ancient savants.

ON THE LOOKOUT

Two Reviews

Edith Hamilton's *The Greek Way,* while not a new volume (Norton, 1942), marks another step of philosophical appreciation of "the ancients" from the standpoint of modern scholarship, and may thus be of considerable interest to students of H. P. Blavatsky's *Isis Unveiled* and *Secret Doctrine.* For one thing, Miss Hamilton's studies in the classics have evidently often led her to parallel truths remarked by Madame Blavatsky in *Isis* concerning Plato, such as: "He [Plato] was so broad that all philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet." Much of *The Greek Way* shows comprehension of that profound blending of Eastern and Western inspiration which Plato has represented for the intuitive of all intervening centuries; as H.P.B. put it: "Plato was, in the fullest sense of the word, the world's interpreter."

"Mind and Spirit Together"

Under this chapter title, Miss Hamilton supplements H.P.B.'s estimate of Plato, indicating why the Theosophical Movement of the West has been so closely identified with "the Platonic philosophy, the most elaborate compound of the abstruse systems of old India." Miss Hamilton writes:

> Mind and spirit together make up that which separates us from the rest of the animal world, that which enables a man to know the truth and that which enables him to die for the truth. A hard and fast distinction between the two can hardly be made; both belonging to the part of us which, in Platonic phraseology, draws us up from that which is ever dragging down or, in the figure Plato is fondest of, that which gives form to the formless. But yet they are distinct. When St. Paul in his great definition says that the things that are seen are temporal and the things that are not seen are eternal, he is defining the realm of the mind, the reason that works from the visible world, and the realm of the spirit that lives by the invisible.
>
> In the ancient world before Greece the things that are not seen had become more and more the only things of great importance. The new power of mind that marked Greece arose in a world facing toward the way of the spirit. For a brief period in Greece East and West met;

the bias toward the rational that was to distinguish the West, and the deep spiritual inheritance of the East, were united. The full effect of this meeting, the immense stimulus to creative activity given when clarity of mind is added to spiritual power, can be best realized by considering what had happened before Greece, what happens, that is, when there is great spiritual force with the mind held in abeyance.

Transcendence of Priestcraft

Miss Hamilton also makes clear why the basic orientation of Greek philosophy may be termed theosophic—that is, based on the realization that each man must become his own philosopher and theologian, a mystic "with an inspiration of his own," rather than a believer:

> Noteworthy as illustrating the Greek point of view is the Athenian's characterization as "monstrous" the natures of those "who say they can conjure the dead and bribe the gods with sacrifices and prayers" —in other words, those who used magic and tried to obtain favors from heaven by practices not unknown in the most civilized lands today.
>
> No doubt the oracles, at Delphi notably, played a prominent role in Greece, but none of the oracular sayings that have come down to us bear the familiar priestly stamp. Athens seeking guidance from the Delphic priestess at the time of the Persian invasion is not told to sacrifice hecatombs to the god and offer precious treasure to the oracle, but merely to defend herself with wooden walls, a piece of acute worldly wisdom, at least as interpreted by Themistocles. When Croesus the rich, the king of Lydia, sent to Delphi to find out if he would succeed in a war against Persia and paved his way by magnificent gifts, any priests in the world except the Greeks would have made their profit for their church by an intimation that the costlier the offering the surer his success, but the only answer the Greek holy of holies gave him was that by going to war he would destroy a great empire. It happened to be his own, but, as the priestess pointed out, she was not responsible for his lack of wit, and certainly there was no intimation that if he had given more, things would have turned out better. The sentences which Plato says were inscribed in the shrine at Delphi are singularly unlike those to be found in holy places outside of Greece. *Know thyself* was the first, and *Nothing in excess* the second, both marked by a total absence of the idiom of priestly formulas all the world over.

Mysteries and Democracy

The foregoing shows how Miss Hamilton's thoughtful researches have led her close to the meaning of the mystic schools of Eleusis. As

is also the case with Christianity, the Greek concepts of worship were originally symbolic, even though they have been taken so literally for thousands of years. The real object of worship for the Greek was "nature" itself, and a further departure from reliance upon priestcraft is noted by Miss Hamilton when she writes that "the Greeks called their healers physicians, which means those versed in the ways of *nature.*"

But what is of greatest interest to note, at the present time, is Miss Hamilton's belief that mysticism and ideal democracy are inseparable —that the mantram, "Man, know thyself," and the admonition, "Man, govern thyself," are mutually dependent. Thus the author explains why the execution of Socrates for his unpopular opinions, far from being characteristic of the Athenian temper, is rather an exception that proves the case for freedom of thought among the Greeks:

> The right of a man to say what he pleased was fundamental in Athens. "A slave is he who cannot speak his thought," said Euripides. Socrates drinking the hemlock in his prison on the charge of introducing new gods and corrupting the youth is but the exception that proves the rule. He was an old man and all his life he had said what he would. Athens had just gone through a bitter time of crushing defeat, of rapid changes of government, of gross mismanagement. It is a reasonable conjecture that he was condemned in one of those sudden panics all nations know, when the people's fears for their own safety have been worked upon and they turn cruel. Even so, he was condemned by a small majority and his pupil Plato went straight on teaching in his name, never molested but honored and sought after. Socrates was the only man in Athens who suffered death for his opinions. Three others were forced to leave the country. That is the entire list and to compare it with the endless list of those tortured and killed in Europe during even the last five hundred years is to see clearly what Athenian liberty was.

Role of Philosophy

The "intellectualism" of the Greeks (*cf.* "Word Puzzles") was never a labored matter, but rather an intuitive recognition that "Buddhi" and "Manas" must be combined if full humanity is to be reached. The inquirer into the mysteries must thus follow Krishna's injunction to Arjuna—to reach beyond the word of scripture in order to find an ever subtler variety of meanings in all that is contemplated or experienced. And for this great role, the mind must be prepared by disciplined effort. Miss Hamilton writes:

> The Greek mind was free to think about the world as it pleased, to reject all traditional explanations, to disregard all the priests taught, to search unhampered by any outside authority for the truth. The Greeks had free scope for their scientific genius and they laid the foundations for our science to-day.
>
> Homer's hero who cried for more light even if it were but light to die in, was a true Greek. They could never leave anything obscure. Neither could they leave anything unrelated. System, order, connection, they were impelled to seek for. An unanalyzed whole was an impossible conception for them. Their very poetry is built on clarity of ideas, with plan and logical sequence. Great artists though they were, they would never give over trying to understand beauty as well as to express it.

"Escape" into Reality

Another well-put passage from "Mind and Spirit" again identifies the Greek way of thought with theosophic tradition. For Plato and his best contemporaries, according to Miss Hamilton, refused to divorce "art" from religion, philosophy or natural science. When one considers the later tendency, common in the world for so many centuries, to make art a separate component of living, and further reflects upon the high quality of Greek art, an excellent case can be made for the constant endeavor to synthesize fields of thought:

> Plato is speaking as a typical Greek when he says that there are men who have an intuitive insight, an inspiration, which causes them to do good and beautiful things. They themselves do not know why they do as they do and therefore they are unable to explain to others. It is so with poets and, in a sense, with all good men. But if one could be found who was able to add to his instinct for the right or the beautiful, a clear idea of the reason for its rightness or beauty, he would be among men what a living man would be in the dead world of flitting shades. That statement is completely Greek in its conception of values. There never were people farther from the idea of the contemplation of beauty as a rest to the mind. They were not in the world to find rest for their mind in anything. They must analyze and reflect upon everything. Any general term they found themselves using must be precisely realized and the language of all philosophy is their creation.

Latest Confirmation on Telepathy

Modern Experiments in Telepathy (Yale University Press, 1954), by Soal and Bateman, two English scholars, further extends the formal recognition now accorded the field of extra-sensory perception. Dr. S.

G. Soal, Senior Lecturer in Pure Mathematics in the University of London, is the best known of the two authors, and his academic reputation has safely survived the fact that he once served as President of the Society for Psychical Research. (In 1951, Dr. Soal held a Fulbright Research scholarship in parapsychology.)

A Zoologist Adds his Weight

The introduction to this volume is by G. E. Hutchinson, Yale zoologist. When even Zoology professors incline to accept the existence of a world beyond the senses, proof seems complete that the arbitrary materialism of recent years is dying rapidly. And Hutchinson himself takes note of the irrational and unscientific prejudice so often shown toward that field of psychic research dealt with in *Modern Experiments*:

> The whole literature of parapsychology is disfigured by books and articles which are supposed to be critical evaluations, but which on examination turn out to be violent attacks by people who either have not read the works they are attacking or have wilfully misunderstood them. Soal and Bateman give some examples in Chapters IV and XX of the present work, but there are plenty of other like documents. The purpose of this introduction is simply to ask reviewers and critics not to add to the volume of such unscientific literature. Genuine criticism is, of course, to be welcomed, though this introduction may well be attacked as a plea for an uncritical attitude. What are obviously to be avoided are attacks based on work that has been discredited or superseded, rather than what is reported, or on preconceptions about what was done when something quite different has in fact been done, or on *a priori* rather than on empirical considerations. It should be quite unnecessary to ask for such consideration to be given to a serious work; anyone who knows the writings, even of able and eminent men, that have appeared from time to time on the matter will realize that unhappily a plea for fairness and sanity is still necessary and may in part be in vain.

Required Reconstruction

The Yale publishers provide their own condensed description of the volume, and indicate why it may be an excellent companion study to J. B. Rhine's *Reach of the Mind* and *New World of the Mind*:

> The subject of this book is a question of great importance to contemporary science and philosophy. If the evidence that some events in the external world can be perceived in a manner independent of ordinary channels of communication withstands critical examination, and if it appears that the extrasensory process has quite peculiar

> properties, particularly in relation to time, many mechanistic explanations that have proved so fruitful in modern science will require reconstruction. The authors of this book have considered all the available evidence and present the case in favor of telepathy that appears to some competent critics irrefutable. They describe their own experiments, emphasizing the extreme precautions taken to exclude sensory cues, self-deception, and statistical artifacts. Because of the extreme care taken in its preparation, this book may well raise serious doubt in the minds of many who hitherto have refused to examine its subject matter.

It seems probable that the detailed accounts and scholarly appendices of *Modern Experiments* will win many more converts to ESP. While not nearly as interesting to either philosophers or the general public as Dr. Rhine's work—and following a plan designed to omit the treatment of speculative questions related to ESP, such as the possibility of immortality, etc.,—we have here the testimony of a leading mathematician that the statistical proof of ESP must now be regarded as irrefutable.

Soal and Bateman further call attention to the fact that almost any collection of data relating to para-normal experience "suggests that psychical experiences are relatively common in our twentieth century." It is on this fundamental base that the psychic researcher begins his task, and the authors suggest that those who seek to *dis*prove the existence of ESP are not, in any true sense, conducting a scientific investigation. To test any hypothesis, one must give it full reign, and this the detractors of Rhine's work, for instance, have certainly failed to do.

Physicists and ESP Research

Toward the conclusion of *Modern Experiments* the authors quote from an address by Dr. R. H. Thouless, who asks that physicists as well as philosophers recognize the importance of the new field of research:

> I suggest that the discovery of the *psi* phenomena has brought us to a point at which we must question basic theories because they lead us to expectations contradicted by experimental results. The history of physics should encourage us to pay attention to the unexpected experimental result and to regard it as an invitation to reconsider the theory which underlies our expectations. The theory must be changed until it leads us to expect that to happen which in fact does happen. In the fact that we have experimental results that are unexpected and inexplicable, we have in parapsychology a situation favourable to a profitable advance in theory.

> I think the one lesson we can learn from the history of theoretical physics is the desirability of flexibility of mind in approaching such problems. The obstacle to new theoretical insights in the past has been rigidity in holding to old conceptions. Because the conceptions belonging to the science of the past may become embedded in the language we use, we are very much inclined to mistake them for necessary truths. It is not, of course, possible to say which of our old conceptions must be given up in order that we may begin to understand *psi*. If I knew that, I should be in a position to lay the foundation for the new science which will include *psi*. I am certainly not in such a position.

REVALUATION OF THOUGHT DEMANDED

> I can only suggest that we must be ready to question all our old conceptions and to distrust all our habits of thought.
>
> There is one conception of current scientific thought which has a degree of prestige that makes it difficult to question, which nevertheless, I think, is perhaps one of the limiting conceptions it may be necessary to discard. This is the system of ideas sometimes called the "psychosomatic theory" which regards all mental phenomena as aspects of physical events in the nervous system.

To sum up, then, the general importance of *Modern Experiments* is much like that of Rhine's two major volumes: a "new look" on long held theories concerning the brain-mind is demonstrated. Soal and Bateman express their final conclusion in these terms:

> If, as may readily be conceded, the facts of telepathy and precognition do not fit into the mechanistic framework upon which the physical sciences are based, then surely it is of the utmost importance to investigate these alleged facts with the greatest impartiality. So long as people ignore the findings of psychical research and imagine that they can dispose of inconvenient discoveries by stigmatizing them as "occult," they are in danger of repeating the errors of the fundamentalists when confronted with the Copernican hypothesis.

NEW MEASURES FOR SCIENCE?

"We must take, as the ultimate measure of scientific progress, its influence on such spiritual values as freedom, integrity, and justice." George R. Harrison, Dean of Science at M.I.T., thus begins his article, "Faith and the Scientist," in the *Atlantic* for December, 1953.

So another scientist turns to philosophy to pose ethical questions, and also in the hope of defining man's relationship to nature—a relationship which may afford "a rational basis for ethics."

In laying the groundwork for his consideration of man as an ethical, four-fold being (physical, mental, emotional, and spiritual), Prof. Harrison first states the axiom of spiritual unity:

> The demonstration by science of the unity of all Nature profoundly affects us all. When a spectroscope is used to analyze light from any distant star, it reveals there the same kinds of atoms we find on earth. In this confirmation of a *universe,* as contrasted with a billion unrelated stars, the scientist shares with the mystic awareness of that Oneness from which springs our most fundamental feeling of security. . . .

Unity of Nature

In 1888, H. P. Blavatsky stated (*S.D.* I, 120): "The radical unity of the ultimate essence of each constituent part of compounds in Nature —from Star to mineral Atom . . . this is the one fundamental law in Occult Science." Now, in 1953, this unity is also recognized as a "fundamental law" in physical science. In addition to *atoms* being the same in kind, Prof. Harrison goes on to say:

> Physicists have found only three forces in the universe: electric, magnetic, and gravitational forces; and every push or pull we know is a combination of these. They hope, with unified field theories, to prove that these three kinds of force are really only manifestations of one elementary force, of which matter is another manifestation.

A Directive Force

> To build the universe as we know it, a directive force is needed. This may come from without, or may even be built into the nature of the particles themselves. We now see pairing of electrons and protons, so that hydrogen atoms are formed. These in turn join in pairs to produce hydrogen molecules, which collect as clouds of hydrogen in space, forming great nebulae. Other protons join with neutrons in more complex groupings to form the nuclei of new varieties of atoms, which soon attract to their orbits their respective quotas of electrons. Eventually we see built up atoms of nearly a hundred sorts, and we have the basic elements of chemistry. . . . Thus from the three fundamental particles have been formed nearly a hundred kinds of atoms, by an innate tendency to order which we may call "coöperation."

We might profitably refresh our memories—from *S.D.* II, 105:

> Hydrogen is *gas* only on our terrestrial plane. But even in chemistry hydrogen "would be the only existing form of matter, in our sense of the term" [Prof. Crookes], and is very nearly allied to *protyle,* which

> is our *layam*. It . . . is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity.

AGENTS OF "NATURAL IMPULSE"?

Although Prof. Harrison provides a placebo for conventional religionists—the directive force "may come from without"—it is evident that he is not himself attracted by this explanation, since he goes on to say that some of the directive forces have recently been isolated as plant hormones and auxins which act as "chemical foremen":

> Some of the auxins, superintendent molecules which direct the activities of many foremen molecules in a growing plant, are found to act as they do because they hitch on to other molecules through two coupling links instead of one, and act as keys which fit only certain molecular locks. . . . Many of these new molecules are found to have special powers, and it seems probable that eventually we shall find useful new jobs for almost every one.

MAN'S HIGHER LEVELS

As long as Prof. Harrison confines himself to describing the *physical* constitution of the universe and of man, he is talking a language familiar to Theosophists. But when he purports to consider the mind, he loses touch with "theosophic fundamentals," for he gives no hint, of a mind *principle,* seeming instead to suggest that "improving the mind" is synonymous with improving brain function. And, if we find Prof. Harrison unable to see the forest of mind-principle for the trees of brain-circuits, we find his vision further clouded, from a theosophical point of view, when he considers man's higher nature—which he proceeds to fashion out of the "vast new assemblages of switchboards and central stations in the untapped stockroom of our minds":

> Long before man learned to think, animals had developed emotions like fright and anger, tones of feeling which pervade the organism and produce responses in it. Higher emotions, like response to beauty, appeared later, and new ones are still appearing. Science is making progress in revealing the origins and structure of our emotions, which, affected by sensation and by thought, like them are embodied in electrochemical reactions, and can be profoundly affected by molecules which we call drugs and hormones.

INTUITIVE PERCEPTION

However, taking into account all such evidences of deeply ingrained physicalist bias, Prof. Harrison discusses one higher faculty, intuition, in a remarkable manner:

> Poets and other creative artists are intuitive, and the mystic is likely to feel superior to the scientist in his reliance on intuition. But the scientist must be intuitive as well. Intuition is the ability to integrate previous experience, without detailed analysis, to produce new awareness. Much of what is commonly called intuition involves merely a confusion of emotion and prejudice with thought, but true intuition consists of that leap forward in the dark, with no solid ground beneath, in which you end up in balance on your feet. Every scientific generalization is intuitive, for while the scientist may see a phenomenon just by looking . . . he must use creative imagination and intuition to relate this . . . so [as to] discover the universal law.

Spiritual Distillations

Prof. Harrison continues:

> Even this sketchy picture seems to me to indicate that we live in a universe which is progressing, and I hope it conveys a sense of the endless possibilities of this progress. The accumulation of experience results in an uneven but definite increase in the spiritual qualities which are of most importance to man—truth, justice, love, humility, integrity, and all the rest. Spiritual values distill slowly. . . . Even if you wish to picture the eternal verities as abstract concepts superposed on the character of man from without (and I do not quarrel with this, though I feel that it detracts from the beauty and integrity of the unified picture), man has demonstrated the power of developing them.

Where now, Directive Force?

Thus, the empirical directive force is assumed as dynamic in man:

> The universe is based on ordered progress, not on chaotic change. Man can improve his environment, his own nature, and his opportunities. Through co-operation new entities can be formed from lesser entities which give greater purpose and achievement to existence. There is direction to living, which gives stability in the midst of change. These things the ancient sages knew; science helps to make them apparent to us all.

The Unrecognized "Difference"

Theosophists will doubtless consider that Prof. Harrison here begs vital questions: he attempts to explain the higher levels of man's nature in terms of the lower. Nevertheless, so long as physical scientists continue to emphasize the unity of nature and a directive force *within* nature, there is hope that in the future some erstwhile "physicalist" may take the intuitive leap forward (not necessarily "in the dark," for occult science lights the way), and postulate an *uncreate self-conscious*

Monad—Man. This *may* happen, for "modern science is drawn more everyday into the maëlstrom of Occultism; unconsciously, no doubt, still very sensibly" (*S.D.* I, 124). One more "leap" is necessary, though, before an intuitive physicist can explain the mind and spirit of man:

> That which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three active emanations from the three higher principles in man, namely, "Spirit, Soul, and Mind," or *Atma, Buddhi,* and *Manas.* (*S.D.* II, 112.)

NOTE ON A NOTE

The editors of THEOSOPHY, until now, have felt no obligation to comment upon interpretations of Theosophic history proffered by a mimeographed publication entitled "Theosophical Notes," since the Declaration of the United Lodge of Theosophists, with which this Magazine is in accord, stands for the endeavor to dissociate Theosophic publication from private dissensions and differences of opinion. These latter, the Declaration seems to imply, are to be expected and regarded as evidence of free and untrammelled thought, however peculiar or mistaken in some instances, within the context of Theosophic study. Usually, published expression of such differences may be allowed to pass without notice. In such matters, THEOSOPHY follows the U.L.T. Declaration, striving to emphasize those central points of philosophy and teaching which inspire unity in practical work, leaving each one's personal feelings and vagaries to take care of themselves.

"Theosophical Notes" for September, however, contains a statement in respect to a presumed but unnamed "faction" in U.L.T. which, to the best of the editors' knowledge, simply does not exist in *any* U.L.T. locale. A protest or correction is therefore in order concerning the claim in "Notes" that this imagined "faction" in U.L.T. holds that H. P. Blavatsky and Judge "should personally be regarded as Mahatmas resident among us in the flesh, and whose every word is infallible." "Notes" goes on to compound an untruth by saying that the same "faction" upheld Robert Crosbie, founder of U.L.T., as of the same status; and "finally came to uphold a now-living individual as on the same plane."

Those who enjoy weekly contact with U.L.T. work are invited to search their recollections for any shred of evidence to support this preposterous claim about a preposterous claim.